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AND EASTERN CHRONICLE.

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HISTORICAL.

From the Christian Register.

THE WESTMINSTER ASSEMBLY OF DIVINES.

This Assembly was called together by a strange Parliament in strange times.—The ostensible purpose was, to settle the government, liturgy, doctrine and discipline of the Church of England. In their discussions, they were limited to such subjects as might be proposed to them by Parliament. All their doings were to be of the nature and in the form of advice. There was policy too in dividing responsibility and blame among a multitude.

They met, in the Chapel of Henry 7th, 1st July, 1643. They were not allowed to proceed to business with less than forty members present. They were enjoined to keep their proceedings secret; and they were to exercise no authority Ecclesiastical.

This assembly was to have been composed of 10 Lords, 20 Commons and 121 Divines, or of 151 members. To these were added 3 Scotch laymen. The knights and Burgesses nominated a much larger number than were wanted, out of whom the Parliament selected such persons as they knew would best answer their purposes.

Of these favorites, 29 never appeared in the Assembly; of whom there were such eminent men as Prideaux, Sanderson, and Usher. Of others, 19 either withdrew, or very seldom made their appearance. The legal Head of the Church forbade, by royal proclamation, their assembling at all. Only 69 ventured out at the first Session.

King Charles the First, in his proclamation, did not hesitate to assert, in the hearing of all England, that by far the greatest part of them were men of "no learning or reputation." Neal, of all historians the most favorable to them says, that "no set of clergy, since the beginning of Christianity, have suffered so much in their characters and reputations as these, for their advice to the two Houses of Parliament." Clarendon, the historian of those tumultuous times, speaks of about twenty of them with respect, and of the rest as pretenders to divinity, infamous in their lives, men of mean parts, of scandalous ignorance, and of "no other reputation than of malice to the Church of England." Erhard and Hume entertained similar opinions of these men. The learned Selden was their terror, as he did not fail to expose their ignorance upon the spot. The most eminent men among them, the lights of that age of intrigues and excesses, were opposed to their opinions and measures; so that there was any thing rather than unanimity in their counsels, and they had not catholicism enough to agree to differ.

The Episcopal divines refused to be present, though they constituted the great body of the clergy of England, as they were enjoined by royal mandate so to do, as the clergy, churches and people had no voice whatever in the election of the members; and, still with greater reason, as they liked neither their company nor their business.

The Assembly spent 10 weeks in debating on the first 15 articles of the Church of England, with the intention to alter them, so as to make them conform to Calvinism.

In this Assembly, there were very discordant religious parties. The Episcopalians deserted it at once, and had not in it a single advocate, as soon as the act of the solemn League and Covenant was forced upon them. The Presbyterians found favor, not from any principle, but because the Parliament then stood in need of the help of the Scots' army of 21,000 men.—The Erastians formed another party, who held that the pastoral office was only persuasive, was without power, the ordinances open to all alike, that offences were to be left to the civil magistrate, that mortals could have no power over the consciences of men; and of these opinions they had men of the greatest name, such as Lightfoot, Colman, Whitlock, Selden and other worthies. Another party consisted of Independents, or Congregational brethren, who were every day increasing, who believed every Pastor was a Gospel bishop, and every society of Christians was a church, possessing Ecclesiastical authority, independent of all other bodies of men. From these heterogeneous materials, nothing like union was to have been expected; probably, none was desired by the politicians who ordered things.

After the return of the Scots Commissioners, the assembly did little more than examine candidates for the ministry, & continue to squabble about "the divine right" of Presbytery. The consultations on public affairs were translated to the provincial assemblies, and to the weekly meetings of the London Clergy at Zion College.

This assembly sat five years, six months and twenty-two days. After this, they prolonged their existence, by being changed into a committee, to assist in ordinations, to meet once a week, during three years longer. At last, they were broken up, without vote or formal dissolution,

when the Long Parliament was turned out of the house by Oliver Cromwell, who relished not only a little more liberty of conscience, but to do as he pleased.

The principal works of this Assembly are these, Advice to Parliament on Ordinations and settling Presbyterian Government; Directory for public Worship; Confession of faith; larger and shorter Catechism; and Review of some of the 39 Articles of the Church of England.

This was one of most extraordinary bodies of men, that ever got together. They were selected and empowered to act by no principles, ever before or since known in practice. Their masters did not dare to trust them with any Ecclesiastical power, as if they felt a presentiment that they would eagerly seize and certainly abuse it. The only subjects of discussion were from the dictation of their superiors.—They could give advice only, if it were asked; and all this might be designed to divide the odium of detested principles and measures. They were the creatures of a violent political faction, who were striving to get the ascendancy and to establish their power by means of a permanent Parliament. They tamely submitted to have ministers supplied to vacant Parishes by the officers of the army, by the selection of Generals Fairfax and Manchester, men remote from the Clerical order. In this Assembly, there were few men of talents, learning and character; and these few were most strenuously in opposition to the opinions and measures adopted by the rest of the members. The legal Head of the established Church forbade their assembling. The Episcopal members, the most respectable for abilities and knowledge and reputation, disdained to be seen in such company and business. The Erastians and Independents quitted forever, the moment they found there was to be no such thing as toleration under the new order; and the Presbyterians already had begun to claim and assert, like all other spiritual tyrants, the "jus Divinum," in favor of their own denomination, and were ready to burn heretics, who ventured to think for themselves, or to differ from the creeds of the Scotch Presbyterians. The remaining few continued to dwindle away, till they admit, in their petition to Parliament, that they had great difficulty in getting members together to the number of 33, not sufficient to do business. They resolved themselves into a Committee for ordination, and, at last, sunk into insignificance and dissolution. After stating these historical facts, nothing more need be added than this remark, that these are the men, these are the creeds, which have conveyed down to the present generation the same bitter spirit of Exclusiveness and Intolerance, the affliction and dishonor both of that age and this.

RELIGIOUS MISCELLANY.

TRAPS TO CATCH MEN.

For some time past a series of numbers has been in course of publication in the Religious Inquirer, under the general head of "660,660 Ministers"—alluding to Dr. Griffin's call for so many Calvinistic preachers to convert the world. In the Inquirer of the 28th ult. the writer attained his ninth number. We copy it below. The articles are written by a fearless hand, and merit attention.

"For among my people are found wicked men: They lay wait, as he that setteth snares; They set a trap: They catch men. As a cage is full of birds, so are their houses full of deceit: Therefore they are become great and waxen rich."—Jeremiah, v. 26, 27.

In our last we took a view of three societies of wicked men setting traps to catch men.

It is to be lamented, that the lay officers of these societies had not been satisfied with their silver and their gold, their houses and lands, with the abundance of their merchandize and their luxuries; and more to be lamented, that those clergymen, who have been busy in their green rooms and behind the scenes, had not been contented with the heavenly office of feeding their flocks in green pastures and of watering them at the well of salvation.

But it is useless to spend time in lamentations. It is the duty of every man, for whom these traps have been set, to check the operations of these societies. Let not their wealth, their numbers, or their names intimidate you.

The Romish Church, having nations trembling at her nod, and kings at her chariot wheels, boasting, like the Bible Society, of being employed by the GREAT EMANUEL, and defying the gates of hell, was suddenly arrested and shorn of her beams by a few reformers.

The British nation, after mighty boastings and powerless exertions, was obliged to acknowledge the independence of those, whom, in the plenitude of her pride, she called, "a handful of rebels."

Napoleon, who once filled the public eye, survived his renown, and from the highest throne on earth was rudely hurled to the rock of St. Helena. In our own nation and State, the mighty politicians have fallen; and the places, which once knew them, will know them no more forever.

You have seen the wicked in power and "spreading himself like a green bay tree." You have afterwards sought him, and found his name, his age and his nothingness on some humble slab in a neglected spot of a village church-yard.

In the three great societies there is nothing formidable, if, with pure hearts,

you fervently pursue the course, dictated by duty and interest. DRY UP THE FOUNTAIN, WHICH SUPPLIES THEIR STREAMS. Withdraw your support, not from those Clergymen, who, without their own knowledge or consent, have been made members of these societies, but from those, who are active in their service and who rob their people, even on their death-beds, for pious uses, as they are called! Keep at a distance all the members of the Horse-leech family. Be on your guard against the wicked men, who "lay wait, as he that setteth snares," and ponder well the path of your feet, while the traps are all about you, not forgetting the popery boxes, which, to the disgrace of our taverns, of our packets and steam-boats, are set to catch the unwary traveller. Let Episcopalians, Methodists, Baptists and all the minor orders of our country cease to sustain with their monies a denomination, which seeks to overwhelm them all.

This course, faithfully pursued for a time, will cause the leaders to exclaim, like Micah, "Ye have taken away my Gods and what have I more?" When money and money's worth shall be withheld from them, they will be weak as other men; still they will retain some powers of life. Of what they have ground from the faces of the poor, a comfortable remnant is retained as a floating capital, although, according to Dr. Griffin, thousands of poor heathen are daily sinking into a lake of fire and brimstone, through the want of bibles and of educated ministers.

The Education Society has, according to its eighth report, a current fund of 5323 dollars, and a permanent fund of 21,980 dollars. The Bible Society has a Depository in New York, which cost 22,500 dollars, and a floating capital of about 20,000 dollars, employed in the Bible trade; and has several thousands lent out. The Missionary Society is supposed to be far better provided for hard weather; its last report is not in hand. To the whole may be added the sums, secured to them by last wills. One of their Reverend Managers is said to have in his holy keeping twenty-six wills, made by himself but signed by others, from which may be expected great gain to the craftsmen. Thus these Societies may appear to thrive for a time, after their snares and traps shall have ceased in their effects.

In view of what these societies have done, are doing and intend to do, it is our duty to dry up the fountain. This is the improvement of our subject, and to the faithful use of it we have every adequate motive. If we encounter errors, they always have prickly points about them; and if none dare to attack them, the whole field will soon be full of briars and thorns. The man, who resolves to do his duty, will not stop to enquire whether the priest, or the deacon, the tythingman or chorister approve his course, or whether his customers will, for the present, increase or diminish. A straight course will be most profitable in the end.

In the days of the Apostles and in every intervening age and at this day, there were and are certain classes of men, boasting much of religion, but virtually and habitually opposed to that humble and holy religion, which is "Heaven's best gift to man," the richest treasure of the common people.

Some are in the habit of declaring religion to be the exclusive property of those, who talk a great deal about it and who go regularly to meeting. Attendance on public worship is a very good thing: may it always be sustained by good motives and lead to the best of ends. But does any man, owning or hiring a house, wish it to be surrounded by profane, lying and fraudulent men? Will he not prefer, whatever may be his own faith or practice, to be in a neighborhood of men, fearing God and working righteousness? Of men, who will relieve him, in any condition of want or woe, will watch with him in sickness, and will extend to him every act of kindness and charity? Will he not rejoice to have all about him, men, who do justice, love mercy and walk humbly? But while he likes the true currency of the gospel, he may hate all counterfeit; and his expression of this hatred may expose him to the slander of the counterfeiters but of no others: for these are the only people, who found their own pretensions to religion on charges of the want of religion in others.

The task of watching men, who "lay wait as he that setteth snares, of those, who set traps to catch men," is arduous; but be it remembered, that their houses are full of deceit, therefore have they become great and waxen rich: all at our expense and through a misplaced confidence; and if the monies which they have drawn and are drawing from us, did not lessen the supply of the poor in the midst of us, less would be the injury; but the charities of most of us are limited by our circumstances or tempers. If the heart can be suitably moved to this work, it must be by the sight of a virtuous widow in the neighborhood, mourning the loss of the husband of her youth, and struggling day and night to procure bread for the innocent orphans, looking up to her for support. Shall we take the money, to which this widow has a right to look for aid, and throw it into the sinks of these societies, thence to be drained off, partly in bounties to the Horse-leech family, partly to their own subalterns, and the remnant to white pagans

and to Indians and negroes in foreign lands? Do not nature, reason and religion demand of us to dry up the fountain, which supplies these foreign streams and confine our charities within the small circle of poor, to whom we can distribute without a clangor of arms or a flourish of trumpets to announce our charities to the world?

Our past charities to the great societies have emboldened them to rise in their demands even to a requisition for the education, support and exportation of seven hundred thousand ministers!! A humble christian might have imagined, that if one minister could take charge of one thousand heathen, the infinite spirit might make him the instrument of the conversion of a few, each of whom might take in charge one thousand of his own nation and language, and thus conversions might be extended at a small expense; but there was not enough of grandeur in such a course.—Men who deal in their hundreds of thousands and their millions, and who affect to be the centres, round which the minor heavenly bodies are to revolve, will not be confined by narrow limits.

We shall have occasion to notice hereafter the influence of the three societies on the actual religion, and on the political condition of our country, we will therefore only remark, at present, as an argument for drying up the fountain, that so long as giving and trapping go on, our towns and churches will suffer. The religion of the gospel is too serious a business to be undertaken in earnest, if men can be excused from it by a certificate of payment from the treasurer of one of these societies, or by carrying round a begging book, or by depositing a missionary or education box, or by boarding a pious young man, as he were boarded in this place, or by giving away some clothes, which our pride had cast off, or by setting snares or traps, or by any of the mental works of artificial charity. The new heavens and new earth, in which dwelleth righteousness, have never been offered to such dealers; yet while such cheap works are accepted, as evidence of grace, by men, who sell bibles, who educate young men, called pious, and who take in charge foreign missions, that, which we used to respect as true religion, is kept in the shade.

We would add, most delicately, for fear of giving offence, that there never was a time, before this, when in our own country, so many scarlet and fine linen believers, numbered the church, and this will naturally be the case, when such unsanctified bodies as the Missionary Society, the Education Society and the Bible Society take into their charge the affairs of Zion.

When proud ecclesiastics are very intimate with ambitious statesmen, and plotting with them for the advancement of religion, depend on it, that the enemy of souls has some great work in hand. If you look for the most exemplary piety among the clergy, go to the village preacher, who, settled on a small salary, gives examples of meekness, endurance, faith and penitence. Such appear to be fed by Him, who heareth the young ravens when they cry, and who feedeth with a few loaves and fishes a hungry multitude.

Such humble apostle may train up children for glory, and recruit successfully, not for the army of seven hundred thousand ministers, but for that illustrious army of martyrs, who having fought the good fight of faith manfully, through this world of trial, will ascend to their everlasting encampment and to the immediate command of the Captain of Salvation.

THE BOY WHO SOLD POTATOE SKINS.

We present the following scrap from the columns of the "Western S. S. Messenger."

"Perhaps you may not all have heard of the little poor boy in Liverpool, Eng. who brought two pounds (nearly nine dollars,) in a little penny box, to the annual Missionary meeting, and desired the Treasurer to devote it to Missionary purposes. When inquiry was made as to how he had obtained so large a sum, it was ascertained, and made known to the audience, that he resolved to go about the city and collect potatoe skins, which he agreed with an old woman to sell her for two pence a week, to feed her pigs. A neighboring female seeing him go barely clad, said to him, 'Why don't you use the money to buy clothes?' His reply was, 'Shall I rob God?' He had set apart the half of his earnings to procure the necessities, and the other half he had slipped into a close box for the Mission."

We learn from this, published by the Missionaries themselves, that our Clergy who have large salaries and fat livings, are willing to take money from a poor lad who went about the city of Liverpool to collect potatoe skins, which he sold for two pence a week. Not one of these clergymen ever thought to part with his own black coat, or his gold watch, or his silver-headed cane; but they will take two pounds from a lad who earned two pence a week, by collecting potatoe skins. We see, moreover, from this account, that these clergymen and missionary agents would permit a lad to go "barely clad," and encourage him to give them half his two pence per week obtained by collecting potatoe skins, under the pretence, if he did not, that he

would rob God. Do not these men gull the community, and sponge their hard earnings out of them, by their own confession? We have made these remarks on the supposition that the above story is true.

There are marks of falsehood about it. By laying aside a penny a week, it would take a boy between nine and ten years to gain two pounds. If he was seen when he commenced, he was a pretty little boy of seventeen, when he carried his two pounds to the clergy. "Perhaps you may not all have heard of the little poor boy in Liverpool, in England, who brought two pounds (nearly nine dollars,) in a little penny box, to the annual Missionary meeting, and desired the Treasurer to devote it to Missionary purposes."—*Trumpet*.

INCONGRUENCY.

After reading Prof. Stewart's recent letter to Dr. Channing, (in which the Dr. is very solemnly charged with certain false accusations against the orthodox sects, among which accusations the Professor has quoted and in the most forcible terms denied that of persecution,) I accidentally cast my eye upon the following remarks by the editor of the Boston Recorder, C. E. Stowe, Mr. Stewart's "Man Friday."

"By his writings for ten years past, Dr. Channing has taken the lead among the enemies of the Orthodox; and who are the enemies of the Orthodox? Why every infidel, and disorganizer, and sabbath-breaker, and debauchee, and gambler, and every haunter of grog-shops and theatres in the land, is an enemy of the Orthodox.—The Orthodox are honored with the uniform and unrelenting hatred of all the haters of good order, the haters of virtue, the haters of God;—it is a glorious thing to belong to a sect that has the hatred of every thing hateful, and the Orthodox may well be proud of their enemies. Let us not be misunderstood;—we say explicitly that all of this character, creatures whom Dr. Channing would disdain, (openly) to set with the dogs of his flock, are the enemies of the Orthodox; and we esteem it an honor to be steadily hated by such men;—but we do not say that all the opposers of the Orthodox are of this character, we merely assert, that respectable men, when they declare themselves enemies of the Orthodox, fall into very bad company, and are eulogized by those whose praise is their disgrace.

Has there been any thing published since the advent of Christ, that so completely agreed with the spirit of the ancient Pharisees as the above remarks?—They too, like Mr. Stowe, gloried in being hated by disorganizers, and sabbath-breakers, and publicans, and harlots, &c. But, Mr. Stowe, I pray thee remember that these enemies of the boasting Pharisees, these 'hateful' beings whom you exultingly despise and shun, were almost the only people that received and communed with our lowly Saviour, and were declared by him to be the first to enter the kingdom of heaven; yea, it was declared of them that they should find admittance while the tithers of mint and anise, (those who were so nice in the outward observance of the law and kept so far from bad company,) would be thrust away. And remember also, sir, that the same reproach which you have cast upon Mr. Channing, was no more nor less than that cast by the proud Jews upon his Divine Master and considered by them as a proof of his infidelity.—*He catch with publicans and sinners.*"—*Baptist Herald*.

HYPOCRISY.

This is a hard word that no man applies to his own person; yet who is fair enough to estimate his neighbor by the same measure with himself, to tolerate in others his own faults, or to think another man's virtues as good as his own? We all make pretences to what we have not, and to be is not so much a part of our solequity, as to seem to be. The least wise know what are their weak points, and can cover the want of a good quality by the pretence of it, and not only pass off upon others the show for the substance, but impose it upon themselves. We try to surpass others in wealth, reputation, knowledge, and power, but who strives to excel in goodness?

There was never yet a philosopher, not even Rousseau, who gave a true account of his own failings; yet he might, one would think, disclose without shame the faults common to the species. The reason is that we know in ourselves worse things, than we are sure of in others, and an honest confession is therefore too hazardous. The philosophy of the human mind would have some new facts, if men who write their own memoirs would listen more to sincerity than pride, and give the true motives of the actions for which they feel the greatest pride. This over-estimation of ourselves is no promoter of charity to others. If they are better than ourselves, it is natural if not just, to try to reduce them to the general level; and if they are worse, how can we love them? The worst part of a hypocrite is, that by a long habit of pretence he deceives even himself, more especially where he affects a religious superiority. This fancied excellence instead of making him charitable in his feelings to others less enlightened, shows

him only the distance between himself and them, and extinguishes love and charity to all but his own sect, which he loves from selfishness, only because it is a part of himself.—*Bost. Tribune.*

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, SEPT. 10.

AMERICAN PASTOR'S JOURNAL.

“The American Pastor's Journal?” what does this title mean? Is the periodical called by this name intended for the use and to represent the views of preachers in general throughout the United States? Such would be the inference from the title, surely; but such is very far from being the fact. It is the *Calvinistic Pastor's Journal*—and theirs only. Why then do its managers have the assurance to call it the *American Pastor's Journal* as if the general sentiment of the preachers of the United States were expressed in that ultra Calvinistic work? These men are very fond, and much in the habit, of putting “American,” “National,” &c. on to the names of their societies, Journals, &c. Why is this, if it be not that they want their sect shown in reality to be what they will have it to be now nominally is, a national establishment—a “national” religion. Names sometimes prepare the way for the things which they indicate.

In the No. for September, appended to the “Home Missionary,” is an article written by “a candidate for the ministry,” on the subject of “Religion in Common Schools.” The object of the article is to show that the principal business of a teacher in our common town schools should be to get up a revival in it, convert it into a conference and prayer meeting, secure the children in the toils of Calvinism and induce them to join an orthodox church. To illustrate and impress the utility of this policy, he tells a story of one “A,” who taught a common school in New Jersey in 1825. Not a week had elapsed after he commenced his school, before he got all the children to throw aside their spelling-books, Readers, Writing-books, Grammars, Arithmetics, Geographies, &c. and to go to crying. Having terrified the children with threats of hell torments—he probably had a map and picture of hell to exhibit for this purpose,—he went to work learning them the catechism, teaching them the Calvinistic creed, &c. The parson of the parish was called in, and had a fine time. The children could not or dared not contradict or disbelieve what the authorities told them, and the consequence was the school became converted into a Bible class, or religious meeting for the rest of the term. Arithmetic, Grammar, &c. were of no consequence compared with the importance of “religion,” or Calvinism; and so the former were given up for the latter. The consequence was the children were all converted, would do nothing but read Tracts, pray, sing, &c. and what was more glorious than all these the excitement spread from the school into the parish, and then a “powerful revival”—a “moral desolation” swept over the place. This is the gist of the story; and it is told without a blush! Nay, it is even related with high eulogiums on the teacher and his conduct—exhibiting him as an example for all other instructors of common schools. A teacher who would thus set at naught the intention of our laws, and the improvement of his pupils in solid learning, ought to be punished by law. If our common schools are to be prostituted to such purposes, it is time our Legislatures applied an effectual remedy to the abuse. We do not send our children to learn Calvinism—we send them to learn something that shall be useful to themselves and to Society.

ELDER JOHN BUTLER.

“I wish some mighty giant would seize all that are, or are to be, Tie a large millstone to the heap, And haul them headlong to the sea.”

If elder John Butler of East Wintrop, thinks himself this mighty giant and is determined to hurl every body to ruin who stands in his way, we would thank him to give seasonable notice of his intentions so that we may all know what to depend upon. So far as we may judge by what he has exhibited of himself from time to time in Zion's Advocate, we should suppose that he either wishes to get into notice, or to indulge in a quarrelsome disposition, by rude personal attacks, through the medium of that paper, on respectable clergymen of all orders but the Baptist. Last January he did as much as to publish his Methodist neighbor Rev. Green G. Moore, as a liar, declaring in so many words that his account of the revival in Wayne, which had been published in the Advocate, and which was favorable to the Methodist cause, was “not to be depended upon.” The rudeness and impropriety of this attack upon the veracity of a respectable preacher, were made manifest in the end. In July he pitched upon higher game—Dr. Allen of Brunswick. Some remarks which fell from Dr. A. in the course of a sermon which he heard him preach, he pugnaciously contradicted, insinuating at the same time that the Dr. and his brethren were “hypocritical,” “insincere,” having communion with “the mystery of iniquity,” &c. &c. Not content with all this, he is, it seems, now out upon certain nameable and unnameable Unitarian preachers, among whom he takes some pains to make conspicuous the name of the person who conducts this paper. As he has thus unbecomingly, and without provocation from us, dragged our name before the public, we deem it our right, and our duty to notice him with some freedom of remark. His attack upon us which appears in Zion's Advocate of the 21st inst. is not on account of any thing we have stated in the paper—having nothing to do with us as an Editor,—but on account of what he tells Mr. Wilson, “E. S.” told him that he heard us say in private conversation, once, somewhere, that somebody told us, that Mr. Ballou told him that Prof. Stuart told him about the time not yet being come for the favoring of Zion. The story as he says it has come to him, and which he says is in circulation, he contradicts on the authority of Prof. S. to whom, it seems, he ventured to write, and from whom he had the honor (and he probably wishes to have it known) of receiving a letter. We are very willing he should contradict the story; if he deems it important himself so to do; but we must be permitted to say to him, that to pursue all round “Robin Hood's band” after private conversations and reports, and then to publish the names of individuals, who enjoy, to say the least, as good a character for veracity as himself, as being guilty of a falsehood, without giving them previous notice of his intentions, and thus to accuse them to the public on hearsay evidence, on the authority of flying reports alone, is far, very far beneath the dignity of a true gentleman. If such are his notions of duty, if such is his common practice, few will envy him the notoriety he may obtain. In relation to his accusation, so far as we are

concerned in it, we shall only say now, that when we ascertain who “E. S.” is and shall have had an interview with him, we may then pay some attention to his article in the Advocate. We wish as an individual, to live in all peace and good fellowship with all our neighbors; but if there is one amongst them who, out of spite to our religious opinions, thinks he is authorized to attack our private character before the public, he will find that “there are blows to receive as well as blows to give.”

HOME MISSIONARY.

We have received the September No. of the “Home Missionary and American Pastor's Journal.” By it we learn that during the month ending with August 15, the amount of cash received by the Treasurer of the Home Missionary Society, in contributions, is \$1775, 74. During the month previous, as we heretofore noticed, this Society obtained \$2190 79.

By this No. we also learn that the object of the orthodox in exploring the country to ascertain how many are destitute of Bibles and supplying them, is to prepare the way for their Missionaries to interpret the bible according to orthodox views, the distribution of the bible will do no good at all. The Editor says, that Bible Societies, Missionary Societies, Tract Societies, Sunday School Societies, &c. if they do not support Calvinistic ministers, are as useless as the equipments and provisions of an army to conquer a country, without soldiers to use them.

In another place, in an extract from the letter of the Secretary of the New Hampshire Missionary Society, this personage, speaking of the necessity of supplying all the destitute with Bibles says:

“How much of this benevolent effort will be lost unless a Missionary be present to teach them what to do with their Bibles, and how to provide themselves with spiritual guides, you, my dear Sir, can easily conceive. The Bible must have an [orthodox] interpreter to go along with it, or in many cases we bestow the invaluable treasure in vain.”

It is true an honest reader would never find modern orthodoxy in the Bible without the aid of a Calvinistic “interpreter.” This man is sensible of this, and so no doubt are the managers of the Home Missionary establishment. Get this idea current, and the distribution of the scriptures will give employment to a great number of Missionaries, and thus promote the cause of orthodoxy. The Roman Catholics prohibited the people from reading the Bible lest they should interpret it for themselves; the orthodox send missionaries out with the Bible lest the people should do the same thing. Which is the worst? What privilege is it for men to read the Bible if they are not to be trusted to judge of its contents for themselves. Is the distribution of the scriptures “in vain,” unless every man reads them through Calvinistic spectacles? Upon our souls, we can see but little difference between modern orthodoxy and ancient Catholicism; and that little is in favor of the Catholics on the score of consistency and mercy.

ORIGINAL ANECDOTE.

“Every one shall be salted.”—Matt. ix. 49.

A friend has related to us the following anecdotal fact, which, as it may serve to show that there were some preachers in this neighborhood even before the American Revolution, who had an inclination to Universalism, he wishes us to mention. In that part of Falmouth, (now Portland and Westbrook,) there lived in 1773, two clergymen by the names of Williams and Brown. They were both owners or shovers in salt-works. On one occasion of their meeting together, parson Williams inquired of parson Brown—“How do you make out with your saltworks this season?”—“Why I think, I shall make enough to save myself,” was the reply. “And how do you make out with yours?” inquired parson Brown. His significant answer was,—“I am in hopes of making enough to save myself and who else.” Parson Williams’ meaning could not be mistaken. It expressed his hope as to the extent of the salvation of his people, and was regarded as abominable heresy.

ROCKINGHAM ASSOCIATION.

The Rockingham Association of Universalists held a session in Atkinson, N. H. on Wednesday and Thursday, Aug. 25—26. Br. S. Streeter, Moderator, and Dr. T. G. Farnsworth, Clerk. Among the matters of business transacted by the Council, a Committee consisting of Brs. T. F. King, T. Whittemore and S. Cobb, was appointed to draft a Constitution, and report at the next annual meeting; a letter of fellowship was granted to Rev. Daniel D. Smith of Haverhill, Mass.; and a resolution, admonishing the public that Mr. F. C. Swain is not a preacher in fellowship with the order of Universalists. Sermons were preached by Brs. L. Willis, S. Cobb, T. F. King, T. Whittemore and S. Streeter. The Circular letter is written by Br. L. Willis. From it we learn that the cause of Universalism is progressing in that section of our Lord's vineyard. The Association adjourned to meet again in New Market, N. H. on the last Wednesday and following Thursday in August 1831.

FRANKLIN ASSOCIATION.

The Franklin Association of Universalists assembled in Guilford, Vt. Aug. 25 and 26. Br. H. Ballou was chosen Moderator, and Br. W. Bell, Clerk. The meeting was well attended, and was an interesting one. Sermons were preached by Brs. M. B. Ballou, J. Moore, D. D. Smith, W. Skinner and H. Ballou. One ministering brother was solemnly ordained to the work of the gospel ministry.

The York, Cumberland and Oxford Association of Universalists held a session yesterday and the day before in Westbrook. An account of the Proceedings will appear in our next.

A STORM PREDICTED.

Prof. Stuart, in his letter to Dr. Channing, after reporting upon the Unitarians all the charges which the latter have brought against the orthodox, says:

“There is a smothered sense of deep injury, among the orthodox, of both civil and religious injury,” and that “the present appearances in Massachusetts are portentous of storm and tempest.”

“God save the Commonwealth of Massachusetts.” Speaking of this letter of Prof. Stuart, Mr. Walsh of the National Gazette, thus expresses his opinion of Prof. S. as a writer, compared with Dr. Channing.

Mr. Stuart does not write as well as Dr. Channing. He might have compressed the substance of his pamphlet into one half its present compass. Occasionally, there is some force and felicity in his expression, but he is generally diffuse and inelegant. He has not touched upon some matters which we have

learnt since the day before yesterday, by looking into certain publications;—such as the subscription every five years to a certain creed at Andover, and the light in which the Hopkinsian or Andoverian Calvinists are viewed and have been solemnly represented by the Presbyterian Church in this quarter. Here, the “Orthodox” are deemed heretical. *Non nostrum tantus, &c.* What word has been more disputed, perverted or abused than *orthodoxy*? Would not more real Christianity prevail every where, and the Heathen be sooner converted, if Christians should wholly desist from writing and preaching against each other? Does not the spirit of mutual proselytism induce, in the main and end, more harm than good?

INTOLERANCE.

The following sentiments of the Edinburgh Review on the subject of intolerance, are worth preserving:

“That modest and unobtrusive piety, which fills the heart with all human charities, and makes a man gentle to others, and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of piety;—they hate canting and hypocrisy;—they hate advertisers and quacks in piety;—they do not wish to be insulted;—they love to tear folly and impudence from the altar, which should only be a sanctuary for the wretched and the good.”

PROSPECTUS OF THE CHRISTIAN PREACHER.

“The Tree of life yielded her fruit every month; and the leaves of the Tree were for the healing of the nations.”—Rev. xiii. 2.

THE subscriber, Editor of the “Christian Intelligencer,” Gardner, being so advised by several highly respectable friends of Universalism, proposes to publish a periodical to be called the *CHRISTIAN PREACHER*, each number to contain an ORIGINAL SERMON by some distinguished, living Universalist Minister. He has no desire, by the issuing of this Prospectus, to add to the already serious tax on the patronizing liberality of his friends and the public; but he does believe that a work of the description which he proposes to publish is needed by the Universalist denomination—none such, it is believed, being now published in the United States—and that it may be rendered very useful and acceptable to private individuals, families and Societies—especially to those who are so situated as not to enjoy stated or constant preaching. The Unitarians have a “*Liberal Preacher*”; the orthodox Congregationalists and Presbyterians, a “*National Preacher*”; the Calvinistic Baptists a “*Baptist Preacher*”; and the benefit of these periodicals to those denominations is obvious, and acknowledged by the very extensive patronage afforded to each of them. Are there not as strong—yes, stronger, reasons why the Universalists should have a monthly work, containing original Sermons by their eminent living ministers? The subscriber believes there are, and in this opinion he thinks he expresses the very general conviction of the friends of the Universalist denomination.

Unfortunately there are, as yet, few or no volumes of Universalist Sermons to meet the wants of families and social libraries. The subscriber intends to take such pains in collecting the Sermons and to have them printed in such a manner, as that at the close of the year, the covers may be detached and the series bound into a volume, with a title page and index. If the necessary patronage is offered to authorize the publication of the Preacher, he is determined that, by the assistance of able ministers, it shall sustain a high character and merit a general patronage. He trusts he is incapable of an intention to deceive his brethren. He will publish the Preacher, if he publishes it at all, for the good of the cause,—for the instruction and edification of his brethren, in doctrine and practice,—believing such a work is needed and will be well received and cheerfully patronized.

The following Universalist clergymen among others will be applied to for Original Sermons; and the subscriber cherishes the belief that they will lend him their assistance in the proposed work, viz. Rev. H. Ballou, Rev. P. Deane, Rev. S. Streeter, Boston; Rev. W. Balfour, Charleston; Rev. M. Knyner, Hartford; Rev. T. Whittemore, Cambridge; Rev. H. Ballou, 24, Roxbury; Rev. S. Cobb, Malden; Rev. R. Streeter, Shirley; Rev. L. Willis, Salem; Rev. T. G. Farnsworth, Haverhill; Rev. H. Eubank, Plymouth; Rev. S. R. Smith, Clinton; Rev. T. Fisk, New-York; Rev. D. Skinner, Utica; Rev. J. Wood, Hudson, N. Y.; Rev. J. Fricke, Pawmicket, R. I.; Rev. D. Pickering, Providence, R. I.; Rev. T. F. King, Portsmouth, N. H.; Rev. J. Moore, Lebanon, N. H.; Rev. W. Bell, Woodstock; Rev. S. C. Loveland, Reading; Rev. R. Bartlett, Hartford, Vt.; Rev. W. L. Reese, Portland; Rev. G. Bates, Turner; Rev. B. B. Murray, Norway; Rev. F. Mace, Strong; Rev. J. W. Hoskins, Hampden; Rev. S. Brimblecom, Norridgewock, and others in Maine and elsewhere.

On the last two pages of the covers, he proposes to publish a “*Universalist Journal*,” containing a monthly account of the events interesting to the cause of Universalism, &c.

THE *CHRISTIAN PREACHER* shall be neatly and elegantly printed once every month, in octavo form, the numbers containing at least 16 pages, and more if the length of the Sermons require it.

The first No. will be issued on the 1st of January, 1831, if between the present and that time, five hundred subscribers are returned to the Editor. The influence and exertions of his friends, and the friends of the cause generally, in procuring the necessary patronage, is earnestly but most respectfully solicited.

TERMS.—One dollar per annum—payable on the delivery of the first number. The publisher will not feel himself at liberty to depart from these terms in any case.

AGENTS, and others who may take an interest in the work, shall be entitled to a volume for every ten subscribers they may obtain who conform to the terms.

Letters on the subject may be addressed to the subscriber, Augusta, Maine. WILLIAM A. DREW, Augusta, Sept. 6, 1830.

If our brother Editors of the *Trumpet*, Boston; *Religious Inquirer*, Hartford; *Universalist Watchman*, Woodstock; *Evangelical Magazine*, Utica; *Gospel Herald*, New York, and *Sentinel*, Cincinnati, will do us the favor to give the above a few insertions in their advertising columns, we should regard it as a favor, and would hold ourselves obliged to do as much for them whenever they may request it.

The Universalists in Lisle, Broome Co. N. Y. are engaged in the erection of a House of worship. Its dimensions are 44 by 26.

PENOBSCOT ASSOCIATION.

The Penobscot Association of Universalists will meet in Union, on Wednesday and Thursday, the 6th and 7th of October next. It is hoped that every Society within the limits of this Association will be duly represented in Union. WILLIAM FROST.

NOTICE.

THE KENNEBEC ASSOCIATION OF UNIVERSALISTS will be in session at Greene, Me. on Wednesday and Thursday, the 29th and 30th of September. A punctual attendance of both Ministers and Delegates is respectfully requested. NATHAN C. FLETCHER.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

TO THE EDITOR OF ZION'S ADVOCATE.

Sir,—In the present communication, I shall address you in plain, yet friendly language. Your knowledge of the Catholic religion, if I may be permitted to form an opinion from the specimen you have already given of the world, is very limited and imperfect. Of this religion you appear to know little more than the mere name. However extensive may be your acquaintance with other subjects, you have still much to learn before you will become qualified to write on such as are connected with the religion against which you have brought charges of a most serious character. You are not yet, I fear, emancipated from those prejudices, which have been instilled into the minds of the generality of our protestant brethren from their childhood. They have been, and are still taught, the most absurd and ridiculous fables respecting the religion and practices of Catholics. The prejudices to which I refer, are hereditary. They have been transmitted to our days from preceding ages. The first book formerly put into the hands of children, contained a representation of the Pope, whom our good forefathers regarded as the “man of sin” mentioned by St. Paul in his second epistle to the Thessalonians, as well as “the beast” of the Apocalypse spoken of by St. John. All these representations, however false and unfounded, have contributed to nourish those prejudices of which we complain. A want of opportunities of becoming better acquainted with the principles of our religion in numerous instances, has prevented many well disposed protestants from being disabused of those impressions, which from the candor of their minds, and the sincerity of their hearts, a little dispassionate inquiry, would have removed forever. Many of our protestant brethren, however, on examination, have been convinced that they had been deceived. Such of them as have not become Catholics, are still willing to acknowledge that our religion had been most unfairly represented to them. Indeed, sir, to use the language of a Catholic writer (Dr. Challoner) it is certain that if any one “will but be at the pains of comparing together the ‘popery’ which protestant writers and preachers have imputed to us, with that doctrine which we really hold and profess, he will find as wide a distance between the one and the other, as there is between heaven and hell.” Permit me, sir, to recommend to your perusal, a standard work with us, to which I have before alluded entitled, “*The Papist Misrepresented and Represented*,” by Rev. John Gother, an eminent English Catholic writer. He was originally a protestant. His prejudices against the Catholic religion were as inveterate as those of the majority of our dissenting brethren. On inquiry, however, into the real principles of our religion, he found that he had been deceived. The result of his inquiries induced him to enter into the communion of our church. He afterwards became one of her most edifying ministers, and ablest defenders. In the work to which I have taken the liberty to refer you, he presents the reader with a two-fold character of popery, in which he comprises the ideas he previously entertained of the Catholic religion, and contrasts them with those doctrines which he found to be actually maintained by her while engaged in the prosecution of his inquiries. If, sir, you wish to become acquainted with our religion, consult authentic sources. Consult the decrees of councils, confirmed by Popes, (and from such sources, your great controversialist, Chillingworth tells you our true principles may be learned,) not the works of prejudiced and interested writers. If you have derived your information from such authors as Tillotson, Burnet, Blanco, White, &c. subsequent inquiry will convince you that the grossest impositions have been practised on your credulity; impositions unparalleled by even the well-known fable of Pope Joan, who we are gravely told by the fabricator, *Martinus Polonus*, was a native of Mounts in England, (a place never heard of before,) and that she received her education at the University of Athens, an institution not then in existence. You might with equal propriety, consult the productions of a caricaturist to learn from them the real appearances of the objects he has delineated. To infer the morality of the Catholic religion as protestants generally do, by looking at the lives of men, who are a disgrace to their religion as well as human nature would be equally uncanon and unfair. If, sir, you wished to ascertain the true state of public morals in the town in which you reside, you would surely extend your inquiries beyond the brothels of Mount Joy. You would undoubtedly protest against an inference on our part, that the protestant religion is immoral, from the bad conduct of many protestants. Be as just to us, as you would be desirous we should be to you, and you will not only avoid rash and unjust judgments of others, but also the transgression of a solemn injunction of that Being whose commandments no man can disobey with impunity, “*Thou shalt not bear false witness against thy neighbor.*”

In the town in which you are a resident, you can easily procure Catholic books. You can easily form an acquaintance with a Catholic clergyman who will be ever ready to furnish you with any information you may wish to obtain respecting the religion he teaches and professes, to which he became a convert, and to which he cheerfully sacrificed every advantage to which from his rank in society, he might, if he had been disposed, have aspired. The means of information, sir, are now within your reach. We flatter ourselves that you will form a better acquaintance with our faith, before attempting another attack upon it. Any future misrepresentation of it in your columns, we shall have a right to consider willful, voluntary and inexcusable. But, sir, I will not pay so bad a compliment to your candor. I will cherish the hope that the remarks now proposed to your consideration have not been made in vain.

I remain your ob't. servant and friend, A ROMAN CATHOLIC.

Some additional remarks on two articles which recently appeared in the “Advocate,” will close the present communication.

You announced in your paper of the 12th inst. the conversion to protestancy of an “August personage,” the Princess Elizabeth, of Bavaria. Of this “personage” I know nothing but the name, not having, to my recollection, ever heard it mentioned before. It is to be hoped, however, she will prove a more edifying “proselete” than any other with whose subsequent conduct I have been acquainted. You have probably heard of the late Mr. Hogan, once a Catholic clergyman of Philadelphia, who afterwards abandoned his faith, was admitted to preach in places of worship, belonging to other communions, and following the example of Luther, Cranmer, and other reformers, violated those solemn vows by which he had devoted himself to a life of perpetual celibacy, by a sacrilegious marriage. The last account we received from him through the medium of the public prints, informed us of his having challenged a gentleman in New Jersey with whom he had been engaged in some dispute, to fight a duel! Nor is this a solitary instance. Numerous others could be easily adduced. Had you, sir, been furnished with an opportunity of viewing numerous “proseletes” from “popery” in that hour in which it was too late for them to dissemble, all favorable impressions on your part, in regard to their sincerity would have been shaken. We find a priest (Billings) at that hour exclaiming, “*I am a lost man! I am a lost man! I dream of nothing but hell fire!*” Another (Austin Johnson) “having been struck dumb by his conscience in the pulpit which so long he had hurried the same day from his living near Edinburgh [from] his pretended wife and property, first to London, and thence into France, about the year 1788, where he died in penance and peace. Doran blew out his brains near Newbury,” (Eng.). Both Johnson and Swift, two shrewd observers of mankind, entertained the same opinions that Catholics do, of persons concerning whom we admit our separated brethren believe wisely in not exhibiting them as “trophies.” Of such “proseletes” Swift used to say, “*I wish, when the Pope weeds his garden, he would not throw his nettles over our wall.*”

In the Advocate of the 26th inst. I observed some remarks on the subject of infant baptism. Your objection to the practice appears to be grounded on the fact that scripture is silent upon it. We cheerfully grant it cannot be proved clearly from the bible. We observe the practice as an apostolical tradition, as a part of the unwritten word of God. And though you do not admit this tradition you nevertheless received others. For if you reject tradition, you must reject the bible itself. You bring us to infidelity at once. You allude to the “*superstitious days of Tertullian*.” Does your remark refer to the heretics or the Christians of the primitive ages? If to the latter, you are treading (unconsciously I believe) in the track of writers, in whose company, you have, I trust, little ambition to be found. Let a deist, sir, avail himself of the concession you have made, and overleaping the bound that separates one century from another, he will involve in a sweeping denunciation similar to yours, not only the apostolic age, but even the Redeemer, and the apostles themselves.

I remain your ob't. servant and friend, A ROMAN CATHOLIC.

*End to Controversy, p. p. 353, 354.

[For the Christian Intelligencer.]

RIDICULOUS FALSEHOOD.

BR. DREW.—In passing through the town of Minot a few days since, I was informed that the exclusively pious orthodox of that town, were circulating a report that the Rev. Mr. Peckham, of Gray, a few Sabbaths since, at the close of his meeting said, that a Universalist Minister lately preached in Poland who, at the close of his services grasped the Bible and exclaimed “If it was not for this infernal Book Universalists would do will enough. A Universalist being present at Mr. P's meeting stood at the door as Mr. P. came out, and inquired of him if that which he had just stated in his desk was the truth? He replied that it was, and if he would accompany him to his house, he would convince him of the truth of it. He repaired to Mr. P's house; he there showed him a letter purporting to be from Mr. R., of Poland, containing the above statement, and on the strength of it the Universalist immediately renounced his sentiment. Such is the ridiculous story which certain pious people in Minot are proclaiming upon the wings of the wind.

There has not, I believe, been any preaching of our order in that town the present season but one lecture, and that delivered by our worthy Br. Reese of Portland, on his return from the Maine Convention.

If Mr. Peckham did make this statement we wish to know his authority, that we may ferret out the unprincipled villain that reported it. If he did not make it, the blame must rest upon the one who is spreading it in Minot. He is well known in that vicinity. LISBON, 1830. N. C. F.

We could hope that there is some mistake as to the fact of Mr. Peckham's having made this statement as represented in the above. That the story is false, every one who knows any thing of Br. Reese, or of Universalist preaching, must be satisfied at once. Such slander, if it has been reported, ought to be looked into, and as Dr. Reese seems to be implicated, we trust that he and our Poland friends will take measures for exposing the falsehood and the author or authors of it. ED.

[For the Christian Intelligencer.]

CRUMBS AND SCRAPS—NO. 2.

2 Cor. ii. 17.—“For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God, speak we in Christ.” The word here rendered *corrupt*, has an allusion to a vender of wine or liquors, and who adulterates them to increase his profits. In allusion to this fraudulent practice, the Apostle could solemnly appeal to God, in behalf of himself and fellow labourers, that they did not adulterate the word of God but delivered it pure and uncorrupted. They had no lucrative sinister ends in view in their preaching. I fear, many who preach now, cannot with a good conscience make this same appeal.

John ii. 4. “Jesus saith unto her, woman, what have I to do with thee? Mine hour is not yet come.” The term *woman*, as a mode of address, may be reckoned disrespectful among us, but it was not so in the east; for it was used on occasions which forbid such a conclusion. John xii. 26. As to the other part of this verse, literally rendered it was thus—

"What to me and thee, my hour is not yet come." That is—"If the wine is exhausted, that is none of our concern, for we are only guests—a proper time for me to display my miraculous power is not yet come. In illustration of the language 'what have I to do with thee?' See 2 Sam. xvi. 10. 'And the king (David) said, what have I to do with you?' Literally 'What is it to me and you, ye sons of Zeruiah?' Shimei's cursing is indeed grievous, but he must be allowed to curse on, for the Lord hath bidden him.

Eccles. xi. i. "Cast thy bread upon the waters for thou shalt find it after many days." The original word here rendered bread, is in other places corn from which bread was made. When land was inundated by flood, if corn was cast on the waters, when the waters subsided the corn remaining in the mud grows, and is found after many days or at the harvest. See South's prelections. The context shows the words to be an exhortation to benevolence and liberality.

[To be continued.]

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, SEPTEMBER 10, 1830.

REVOLUTION IN FRANCE.

The packet ship *Hibernia*, which sailed from Liverpool August 4th, has arrived at New York, bringing the highly important news of a complete revolution in France. The Boston papers are filled with details of the incidents, which gave rise to, and arose from this event. We have room for only a few of the most important particulars, which will be found below. Conjecture is busy upon the subject of the future head of the empire. By many it is thought not at all improbable that the son of Bonaparte will ascend the throne, and assume the title of NAPOLEON II. The next arrivals will probably enable us to determine this point.

From the Boston Courier of Sept. 6.

REVOLUTION IN FRANCE.

Our hopes are realized. We gave, in our paper of Saturday, intelligence from France, simply stating the circumstance that there had been an action in Paris between the King's Guards and the National Guards, that Gen. Lafayette was at the head of the government. As this intelligence was unaccompanied by any particular details, and the date of the principal transaction being unknown, many had doubts of the authenticity of the reports, and we could not suppress our fears that they might be groundless, although the intelligence of the *Clematis* indicated that a revolution was at hand. We believed that the French King and his ministry were standing on the edge of a volcano, but we could hardly expect the eruption so soon. The arrival of the steam boat mail on Saturday resolved all doubts on the subject. The *Hibernia*, which arrived at New-York from Liverpool, sailed on the 4th instead of the first of August, as was supposed, and brought papers from London of the 3d, giving the most ample details of the occurrences at Paris, from the evening of the 26th July (the date of our last advices by the *Clematis*) to the 31st inclusive.

INSURRECTION IN PARIS.

On Saturday despatches were received from Lord Stewart de Rosbury, our ambassador at Paris, communicating the following authentic information of the important events which have taken place in France:

On the 27th inst. the Bank refused to discount bills, upon which all the manufacturers discharged their workmen, and the streets of Paris were filled with groups discussing about the extraordinary state of things.

The seizure of the press of the liberal journals appeared to be the signal for the manifestation of public opinion. The populace was no longer to be intimidated by the troops, and bloodshed ensued to a frightful extent on Tuesday and Wednesday. Many of the National Guards now spontaneously took up arms in defence of the public liberties, but the Government neglected to profit by this open demonstration of feeling, and persevered in the course which must terminate in its ruin. This state of things continued until Wednesday, when the populace and the National Guard attacked and carried the Hotel de Ville, and several small posts. The King's troops then charged in turn, and, after an obstinate resistance, in which much blood was spilled, succeeded in retaking them. The possession, however, was of short duration, as the students of the Ecole de Droit, and of the Ecole Polytechnique, fell vigorously on the military, and drove them from their posts.

The National Guard being then organized to a considerable extent, and having at their head general Gerarde, undertook the duty of protecting the city, and gained over to the cause of the people, the 5th and 53d regiments of the line.

During these proceedings the populace, being formed into bands, armed in every way, and organized to a great extent, gained considerable ground, and pushed their advantages to the extremities of the city. The Royal Guards, who had been ordered to evacuate Paris, were directed to proceed to St. Cloud. The third regiment of Guards and the Swiss Guards, who had not quitted their posts at the Tuilleries, were attacked there at 12 o'clock in the day, and the posts being forced, the troops retreated to the Louvre. Here they were again attacked at 3 o'clock, and, after a heavy firing, they were dispossessed, and finding further resistance hopeless, retired from Paris. These accounts reach up to 4 o'clock on Tuesday.

The tri-colored flag was floating on the Tuilleries, and, according to some accounts, on Notre Dame also.

The following Manifesto is preceded by a letter dated Paris, 27th July, subscribed—"By authorization, the Secretary of the Preparatory Re-union of Free Frenchmen, D. M." which begins by stating, "I am charged to transmit to you, with a request to insert it in your next number, the following document, which, after deliberation, was adopted this day by a numerous assembly, met spontaneously in order to concert the measures which circumstances render necessary and indispensable for the preservation of our rights, and the establishment of a true Constitutional Government."

Manifesto to the French—to all people and to all governments.

A solemn Act had, in 1816, laid the basis of a reconciliation between the French nation and the ancient dynasty, and fixed the conditions by which the Chief of the Bourbon family should resume and preserve the exercise of the royal authorities—reiterated oaths had at different epochs rendered more imperative the obligations contracted

by the chiefs of this family, and had made their Charter the sole title to the obedience of the French. All these oaths have been violated during the last sixteen years, by the establishment of a great number of laws, opposed in their spirit and letter to the spirit of the Constitutional Charter; but each of the attempts hitherto made against this fundamental law had an appearance of legality, and had not exceeded legislative forms, which, while they had been preserved, offered the means of reparation. The French nation, with an equanimity which has often been called indifference or weakness, has supported itself against all the inroads of power, all the attacks against its rights, which, made by the different administrations which had succeeded each other under the reign of the astute Louis XVIII, as under that of his successor. The national patience, instead of bringing back the government to the sentiments of justice, of confidence, of benevolence, had, on the contrary, inspired it with sufficient audacity to march more openly to the overthrow of our institutions—to the spoliation of our rights—to the re-establishment of those principles of Divine right—of those Royal prerogatives which are in opposition to the interests and the prerogatives of the people, which cannot be regarded otherwise than as an outrage to human reason, and which England first stigmatized with her anathemas, and destroyed by her arms. The Ordinances of the 25th of the present month, in abolishing the principal guarantees consecrated by the Constitutional Charter, have set at naught the positive terms of that Charter, and of well considered laws, adopted by the two Chambers, and sanctioned by the King according to legal forms, have at length taught the nation that the chief which she had designed to acknowledge, notwithstanding four years of vices, of corruptions, and of treasons against his country, wished to govern it by his own will, and according to the caprices of his own good pleasure. By these Ordinances the Chief of the Government has placed himself above the law; THEREFORE HE HAS PUT HIMSELF OUT OF THE PALE OF THE LAW.

In consequence of this, Charles Philip Capet, formerly Count of Artois, has ceased of right to be King of France; the French are released from all their obligations to him in that character. All the Ordinances which he may promulge will be like those of the 25th, null and as if they have never been given. The Ministers composing the Government of the Ex-King, named Polignac, Poryonnet, Montbel, d'Haussez, de Chantelaine, and Guernon Ranville, are declared attainted and convicted of high treason. It is the duty of all Frenchmen to resist, by every means in their power, the orders of Charles Philip Capet, or his agents, under whatever denomination they may present themselves—to refuse payment of all imposts, and to take arms, if it should be necessary, to put an end to a Government *de facto*, and establish a new Government *de jure*.

The army is released from its oaths of fidelity to the Ex-King—its country invokes its concurrence. Charles Philip Capet—his self-styled Ministers or Counsellors, their abettors and adherents, the Generals, the Chiefs of Regiments and Officers, are responsible for every effusion of blood resulting from the resistance of the Government *de facto* to the national will.

Louis Philip d'Orleans, Duke of Orleans, is called upon to fulfil, under the present circumstances, the duties which are imposed upon him, and to concur with his fellow citizens in the re-establishment of a Constitutional Government; and on his refusal to do so, he must with his family, quit the French territory until the perfect consolidation of the new Government has been effected.

Voted in Session at Paris, the 27th day of July, 1830.

(Signed) T. S. Provisional President.
G. De M. } Provisional
J. Du D. } Secretaries.

Extracts of a letter.

DETAILS OF THE LATE CONFLICTS IN PARIS.

PARIS, July 30. On Tuesday evening matters began to wear a very serious aspect. The gendarmes posted on the Place du Palais Royal were incessantly attacked, by what you in London would call a mob of dandies, with a perseverance and a desperation on of which all the riots, revolts, tumults, or revolutions of England afford no example.

Determined, as some imagined the gendarmes to be at that time, I fancied I saw thus early symptoms of fear and indecision among them. Still they fought with certainty and desperation, but every moment their assailants were reinforced by boys, workmen, clerks, students, coachmen, and, in short, all classes. The firing became, every moment more sharp.

At ten o'clock I went to the Place du Carrousel. In the Rue Richelieu, and all the neighborhood of the Rue St. Honore, the parties were in force. The 3d Guards maintained the appearance of determination to fight. The people were accumulating frightfully.

I passed on to the Quai du Louvre. The Pont des Arts (a wooden bridge for foot-passengers opposite the Louvre,) and the Palace of the Institute, were so crowded, that I turned, fortunately to the Pont Royal. At that moment a broad and rapid fire was heard in the direction of the Place de Greve.

It was answered by a rolling fire in every direction, and in five minutes 15,000 of the finest troops in the world found themselves engaged with citizens, variously armed. Here was a small party of elderly men, National Guards, who, with a sang froid only equalled by that of the headless students of the Polytechnic School, opened their fire on the Garde Royale—horse and foot, and artillery, French and Swiss—taking especial care to avoid injuring the regiments of the line, who remained grave spectators of the slaughter that ensued. In another direction might be seen the ferocious Federes of the quarters St. Antoine and Marceau, with their pikes of 1815, or other less terrible-looking weapons—thousands of women and unarmed people looking on and encouraging the popular party.

For ten hours the war raged incessantly, on every hand, without intermission, musketry rolled, cannons thundered, shouts and cries were heard.

The cavalry were cut up in a hundred charges.

The tri-colored flag soon floated on the tower of the Hotel de Ville, and on those of the Cathedral (Notre Dame).

The attack on the Louvre and Tuilleries were renewed yesterday, and with success, but with great slaughter. The Palace was

pillaged. The different barracks of the unhappy Swiss Guards were carried in the course of the day, and the Swiss (having refused to surrender) were cut to pieces. A regiment of Hussars of the Guard marched in from Orleans yesterday morning, but, hearing of the retreat of those above mentioned, they halted in the Place Louis XVI., and in the course of the day retreated upon St. Cloud, receiving a heavy fire on their way. The tri-colored flag waved once more over all the public monuments. The joy was universal.

The appointment of General Lafayette to the command of the National Guard was a happy circumstance; 80,000 will be organized to-night. At this instant the disarming of the rabble is in progress. There is a large boat at this moment receiving the melancholy freight of dead from the Palace of the Louvre.

The Duc d'Orleans will be king. His son is marching to Paris in aid of the Bourgeois, at the head of his regiment of Hussars. General Gerarde is at the head of the armed force under Lafayette. The Royal emblems, and every mention of Royalty have disappeared everywhere. The king of France, whoever he shall be, must be a very limited monarch to receive the approbation of the people.

Napoleon II. is in the mouths of all the lower orders.

July 31.—This is surely the most extraordinary nation on the face of the earth. The day before yesterday Paris was filled with 150,000 men engaged in mortal combat. Yesterday morning all was calm. The military services were performed with order and precision by 100,000 men who never before this week figured as soldiers. A decent gravity reigned everywhere during the day.

Paris is so fortified interiorly that a million of men will hardly suffice to carry it. I forget how many thousands streets it contains, but every street of them is capable of long and protracted defence—the means of which, however, I do not feel at liberty to describe.

The loss of both parties on Thursday was immense. It was evident to every man who saw them that the French troops were defeated. Some of them had not tasted food for thirty hours. They fought, moreover, against their own countrymen. The poor Swiss had still more cause for dejection, for they apprehended that no quarter would be shown them. They were wrong, for the lives of all who surrendered were spared. The people fought like lions.

At one point, a woman, in the costume of her sex, headed the Bourgeois, and was the boldest of the combatants. A woman, dressed in man's clothes, fought at the attack on the Swiss barracks, in the Rue Plumet. The 3d Regiment of the Guard (Vendians) fought with extraordinary bravery and devotion. Many of the Cuirassiers surrendered their swords. The lancers of the Guard—the finest body of men in the country—fought with heroism and constancy, but were dreadfully cut up. Many of them (private soldiers) were young men of family. The manner in which the Swiss fought, and the nature of the engagement, may be taken from the following instance: A company of them defended one portion of the Rue St. Honore. They were reduced to sixty when I saw them, and fought in three lines of single files. The people occupied the whole breadth of the street in front of them. The foremost Swiss soldier would fire, or attempt to fire, and would fall pierced with balls before he could wheel to gain the rear. The same occurred to the next, and so on until they had every one fallen. The contest here, at the Louvre, the Tuilleries, and at the Place de Greve, was maintained with the most deadly obstinacy. The Rue St. Honore, for two days, was a perpetual scene of slaughter.

Paris, Saturday Evening. All is tranquil here. The gates of the city are open, and the streets, which had been torn up by the populace, with the intention of throwing the stones from the tops of the houses upon the military, are repairing. The King of France has fled to Nantes, accompanied by the Duke of Bordeaux and other members of the Royal family. They have carried off with them the crown and all the jewels. They will there wait for the ex-ministers, when it will be decided whether they will proceed to Germany or to England. Such of the Swiss Guard who had survived the carnage have forsaken the king.

The argument of Mr. Webster for the prosecution of Knapp is spoken of as an astonishing manifestation of mental power. The following is an extract from his introductory remarks.

"I am not in the habit of appearing as a prosecuting officer. In the course of a professional life, not now a very short one, I have, never but twice appeared against a man arraigned for any crime, and never before where life was at stake. I therefore regret, to hear the counsel say I have been brought here to hurry them beyond the law, and against the evidence. No man could carry them beyond the evidence, and under this court, no one could lead them against law. Were my own feelings alone consulted, I should much prefer being elsewhere. If society is excited, there is cause for excitement—whenever might be the authors of the murder, there is in it, so little that we ever heard of in New England before, so incomprehensible, that who that values the security of his own repose on his own pillow, does not see in it a case calculated to terrify the community. It was a cruel murder, it was a dispassionate murder; all deliberate; all skillful. And now that the facts are exposed, it astonished by the absolute want of all stimulant except money; it was done in a spirit which calculated so much blood against so much money. Under our New England example murder has received a new character. Let him who portrays it, not make it a Meloch; let him not give the knotted brow, the blood shot eye, but the cool face of an infernal spirit of another stamp, about his ordinary business—there is no more rushing of the blood to the face, than if there was none in the heart of the man. They might see the perpetrator entering the house; he treads the rooms; his feet sustains him up a long flight of stairs; he steps within the room; the victim is asleep before him; his back is toward him; the moonlight is shed upon him; his grey hairs are visible; the temples are seen; the murderer strikes the

blow, he raises the arm and strikes again; he recomposes the clothes; he feels the pulse—he descends—no eye has seen him—he is master of his own secret, as he thinks—and he escapes. But he is mistaken. There is not a place in the universe where he who has that secret, can repose it and say it is safe. It is in the general administration of Providence, that the secret of murder shall not escape detection. When a thing of this sort happens, it draws attention: a thousand intelligencies are directed to the spot—they burn upon it to discover a train of circumstances leading to the discovery. But a man cannot trust himself with such a secret: the human heart is not made capable of holding it—the secret of which man is master, masters him, and like the evil spirit leads him where it will—he has a virtue which he cannot ally—he feels that his inmost soul is red, and he feels that his thoughts are almost heard—there is no remedy but confession—unless it be suicide—and suicide is confession. The slightest circumstance, often lights up a train which sheds light upon the whole thing. When a murder is committed, of an alarming character, which is to be developed only by circumstances, is it wonderful that there is to excitement? It is the duty of the Jury to investigate the circumstances—to see who they were who had done it—resolved to do no more than justice. But there might be, unhappily for human nature, there is a counter excitement. The enormity of some crimes so astonishes men as to subdue their minds, and they lose the desire for justice, in a morbid admiration of the great criminal—and the strangeness of the crime. This has arisen in part from the writings of one who has affected not only the imaginations, but the principles of the young, by making crime attractive."

PHRENOLOGY.—In one of his letters, G. D. Prentice, "strolling Editor" of the New-England Weekly Review, dated in Lexington, Kentucky, relates the following pleasant account of his interview with Prof. Caldwell of that city.

To your inquiries whether I am, on the whole, pleased with Lexington, I must answer "yes." The city is agreeably situated, and there are more learned and intelligent men here, than in almost any other city of the same magnitude. The name of Professor Caldwell, the celebrated Phrenologist, I presume is familiar to you. He called yesterday at my lodgings, said there was nothing in the world like a self-introduction, and gave me the pleasure of two hours' conversation with him. He is an eloquent man—and, in many respects, a great man—but, on the subject of Phrenology, he is as mad as a moon-dog—more raving, even, than the young Lawyer and younger Doctor, who recently lectured on the subject in your city.

The evening after our interview, the Professor had the kindness to send me one of his late phrenological pamphlets, purporting to contain "New views of Penitentiary Discipline." I have read it with surprise. He proposes, that a convict, when about to be brought before Court to receive his sentence, should have his head soaped and shaved, in order that the Judge might be able to inspect the bumps upon his skull. If the bumps are promising, the culprit must be sentenced to a short term of imprisonment—if unpromising, to a long one. The Author goes further. He contends, that, if two men are convicted of being accomplices in the same crime, and one has good excrescences on his skull, and the other bad ones, the former ought to be lightly punished, and the latter "confined in a cage during life, or sentenced to the gibbet." This morning, I had the curiosity to argue the matter with the Professor. "My dear sir," said I, "where would be the justice of sentencing two accomplices to different degrees of punishment, on account of the different shapes of their heads?" "The paramount end of judicial punishment," replied he, "is the protection of Society—and the good of the many must prevail over the sufferings of the few." "But," said I, "if slight offenders, who happen to be unlucky in the shape of their heads, are to be shut up for life, out of regard to the otherwise endangered rights of the community, why ought we not to imprison all ruffian-headed boys, without waiting for them to be guilty of slight offences? If their bumps, as you say, are certain indications of their criminal propensities, and if it be true, that all personal rights are annihilated, when coming in collision with the safety of society, of course we should be justified in caging misshapen-headed urchins from childhood, precisely as we would young catamounts." "But," said the Professor, "it would be a manifest enormity to punish a person who has been guilty of no crime, on account of his phrenological developments." "Granted," said I, "and so, also, would it be a manifest enormity to inflict, on account of these phrenological developments, a severe punishment upon a person who had been guilty of a slight crime." "I will think of the subject," quoth the Professor.

CENSUS.—35 towns in New-Hampshire have gained 5,210—being 14 per cent only. Should the increase prove no larger in the residue of the State, it will probably lose a representative in Congress at the next apportionment. Maine will certainly gain one, probably two.

NEW AGENTS.—Messrs. E. & A. Hopkins, of Hampden, and D. W. Lathrop of Revere, are appointed Agents for the Intelligencer.

TO CORRESPONDENTS. The favors of a "Methodist," "Spectator," "Agent Son," and others must necessarily lie on the table till next week.

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MARRIED.
In Hallowell, on the 2d inst. by the Rev. Mr. Peck, Mr. Charles S. Francis, of New York, to Miss Catherine R. Jewett, daughter of Jesse Jewett, Esq.

DIED.
In Bath, on Saturday morning last, Miss Hannah T. Rowe, aged 18 years.

In Wiscasset, on the 17th ult. Mr. Abner Plummer, aged 59.—If an unwavering belief in the truth once delivered to the Saints and a life corresponding thereto be the test of moral worth, and a hope in a glorious resurrection beyond the same, a proof of our faith that as Christ has risen from the dead, so also shall we rise being awakened by the spirit, we may console ourselves with the belief that our departed brother has given up his accounts with joy and not with grief. Death seemed to have no terrors for him, but with a calmness and resignation seldom witnessed, he patiently awaited the last summons, although expressing on various occasions a longing for the resurrection. He was a man of a long and useful life, and a long and useful life. His countenance would brighten (even then) while his mind seemed wrapped in futurity and apparently beholding in vision the joys that awaited him beyond the bounds of time. If such be fruits of a belief in the doctrine of Universal Salvation we would say:

"Yet wast thou blest e'en here—Oh! ever blest
In thine own sunny thoughts, and tranquil faith;
The silent joy that still o'erflowed thy breast,
Needed not guarding from all change, but death.
Also on the 25th ult. Mrs. Lucy K. wife of Mr. Asa Wilkins, aged 40. Mrs. W. was formerly a believer in the doctrine of the Geneva reform, which not being calculated to satisfy her benevolent mind, she, by close study and investigation of the scriptures of divine truth, was brought to become a firm believer in the final restoration of all things spoken of by the prophets since the world began, in which belief she joyfully resigned her spirit to him who gave it, in the hope of a glorious resurrection to immortality and bliss beyond the grave, thereby proving to the enemies of truth, that Universalism is as good to die by, as it is to live by."
(Com.)

MARINE JOURNAL.

PORT OF GARDINER.

Friday, Sept. 3.—Arrived sch's Eliza Ann, Moors, Boston; Deborah, Jewett, do; Oakland, Farlow, do; sloop Chanceller, Goodspeed, Nantucket; Relief, Russell, Salem.

Sailed, sch's Polly & Nancy, Caswell, Newburyport, Saturday, Sept. 4.—Arrived sch's Louisa, McKenny, Essex; Win. Barker, Rollins, Boston.

Sailed, sch's Robt-Roy, Fowler, Newburyport; Liberty, Blanchard, New Bedford.

Monday, Sept. 6.—Arrived sch's Relief, Rogers, Providence; sloop Calhoun, Vinton Brook Haven; Sarah, Allen, Holmes Hole; Alexander, Bennett, N. Bedford.

Sailed, sch's Mind, Weymouth, Salem; sloop Mag-net, Perry, Falmouth; Amelia, Perry, Sandwich.

Tuesday, Sept. 7.—Sailed, sch's Catherine, Nassau, Boston; Charles, Kittell, Gloucester; ship Eunice, Perry, Sandwich; Com. Perry, Perry, New Bedford; Liberty, Perry, Sandwich.

Wednesday, Sept. 8.—Sailed, sloop Sally-Curtis, Griffin, Portsmouth.

NOTICE.

THE Selectmen hereby give notice, that at the annual Election on Monday the 13th inst. the votes will be received in the following manner, viz: The votes for Governor and three Senators, will be received on one ticket, in one box;—the votes for Representative to Congress, on another ticket in another box;—and the votes for Representative to the State Legislature, on another ticket in a third box; and that the boxes will be kept open for the reception of votes from 9 o'clock in the morning until sunset.

PETER ADAMS, Selectmen of
WM. PARTIDGE, J. Gardiner.
Gardiner, Sept. 9, 1830.

FRANKLIN SOCIETY.

THE Members of the Franklin Society are hereby notified that a meeting of said Society will be held at the usual place of their meetings on Monday next at seven of the clock, P. M. The business of the Society demands the punctual attendance of every member.

Per order, A. SMALL, first Director.
Gardiner, Sept. 6, 1830.

LOST.

A FLAID CLOAK with a black Velvet Collar, is supposed to have been loaned to some person, who is requested to return the same to the subscriber.
Gardiner, Sept. 9, 1830. ABNER SMALL.

Statement of Manufacturers' Insurance Co's

Stock, on the morning of the seventh day of August, 1830.

AMOUNT OF CAPITAL paid in, \$500,000
INVESTED AS FOLLOWS, viz.

In City Bank Stock, seven hundred shares, \$70,000	
Atlantic Bank do, three hundred and seventy-five shares,	37,500
North Bank Stock, one hundred shares,	10,000
Tussock Bank Stock, eighty-four shares,	8,400
Commonwealth Bank Stock, fifty-three shares,	5,300
State Bank Stock, ninety-nine shares,	9,900
Real estate in State street, Boston,	21,625
Loans on Bank Stock as collateral,	48,850
Loans on Mortgages,	82,417 38
	\$300,000

In addition to the above named investments, the Company, have a considerable surplus amount invested in mortgages and other securities, and hire no money.

C. W. CARTWRIGHT,
SAMUEL BUNT.

Boston, August 20, 1830. Personally appeared before me, Charles W. Cartwright, President and Samuel Bunt, Secretary of the Manufacturers' Ins. Company and made oath that the foregoing statement, signed by them is true.

JESSE PUTNAM, Justice of Peace.

The subscriber, agent for the above company, continues to issue Policies on most kinds of property exposed to loss by fire.

E. F. DEANE,
Gardiner, Sept. 6, 1830.

SHERIFF'S SALE.

KENNEBEC, ss. TAKEN on Execution and will be sold at public vendue to the highest bidder, on Monday, the fourth day of October next, at ten of the clock, A. M. at the house of Elnah M'Leelan, in Gardiner, in said county, all the right, title and interest which Joseph Douglas, of said Gardiner, has in and to the following described real estate, situated in said Gardiner, to wit:—Part of lot No. 96, on a plan of survey made by Solomon Adams, Esq. bounded east by land in possession of Ezekiel Sawyer, being lot No. 95; southerly by land of Amos Smith and Joseph Bradstreet; westerly by lots No. 2, No. 3 and No. 3 A, as delineated on said plan, being land in possession of Calvin Pierce and Joseph Fogg; and northerly by the northerly part of said lot No. 96, in possession of Edward Peacock and others, containing about forty-three acres, and all the right, interest, title and estate the said Douglas has in and to a conveyance of the same premises, upon certain conditions to be by him performed, he holding the same by virtue of a bond for a deed from Simon Bradstreet, Esq.

JESSE JEWETT, Dep. Sheriff.
Gardiner, Sept. 4, 1830.

NEAL'S ADDRESS
DELIVERED before the Alumni of Waterville College, for sale at the Book-Store of WILLIAM PALMER.

POETRY.

TO THE MEMORY OF A BROTHER.

Behold the glorious morn! and where art thou,
To feel its first breath on thy sweet brow,
Child of its hope and love!
And stand, with the spring flowers about thee waking,
And catch the early music that is breaking
From valley and fresh grove?

Were these to thee a weariness—the birds,
And the bright waters, and the earnest words
Of strong affection?
A mother's love, whose holy influence fell,
In its deep truth and its unchanging spell,
Like light, upon thy head?

"Young brother!" had the sound no joy for thee,
That in the dust this hour thy form should be,
And mute thy blessed voice!

Oh! there be yearnings for thee, gentlest one,
Gone with thy grace and thy sweet laughter's tone!

Meet were thy footsteps for the world of flowers,
And thy lost crown for the coming hours
Of the crowned summer's reign;

And thou within the silent grave art laid,
And melody of bird and breeze is made
Henceforth to thee in vain!

And there are dancing o'er the joyous earth,
Light-hearted children in their fearless mirth,
And they remember not
The clasping of thy gentle hand, thou child,
The spirit beautiful and unafraid,
Now parted from their lot.

But I will speak of thee, at eventide,
When in their watchfulness the pure stars glide
Above the narrow bed.

And when, alas, shall come the morning's gleam
Bringing all beauty unto leaf and stream,
Yet teaching not the dead.

I will remember! and the dream shall be
Forevermore a welcome thing to me,
Child of my bosom's love!

And I will dream that I am standing even now,
With the hair parted on thy sinless brow,
In a bright world above.

MISCELLANY.

From the New-England Weekly Review.

OUR COUNTRY.

Until very recently, it has been the common, and almost unavoidable custom of our orators, and our writers generally, to speak in the most extravagant terms of eulogy, in relation to our Country. They represent her as beyond-infinity beyond, all the nations of the great globe—marked out for a higher and holier and more enduring existence—a nation set apart and sanctified, like another Israel—under the peculiar guardianship of the Great God. As if, indeed, the very elements of our political and moral institutions were imperishable—as if the fair tree of Liberty which the blood of the Revolution watered and nourished, were indeed a thing of immortality, so that neither the gnawing of the worm at its root, nor the visiting of the thunder in its branches, could wither its green vigor, or smite its luxuriant foliage with the yellowness of decay. As if the same causes, which have, in the silence and apathy of luxury, or in the thunder of battle, destroyed other nations, withering their strength slowly, and, for a time, almost imperceptibly, or crushing them at once, and overturning as by the shock of an earthquake, the pillars of their defence and the monuments of their glory—might not hereafter work the overthrow of all that is great and glorious in our own country—her institutions of government, of morality, of religion, and of benevolence.

Of late, however, a new race of orators and writers have risen up—men who are directly the reverse of those who have gone before them. They have looked upon the mutations and changes of earthly empire—they have seen through the shadowy dimness of history—the history of long gone years—the rising and the going down of nations, and from thence have drawn a lesson of solemn warning for ourselves and for our children. Prophet-like, they have spoken that warning in the ears of the people—with a zeal and a conviction of truth, like those of him who shouted from the walls of the doomed city of the Jew, day after day, even unto the dreadful fulfilment of his prophecy—"Wo—wo—to Jerusalem!"

These remarks have been elicited by a pamphlet now before us—an address delivered at Waterville, (Me.) by John Neal. It partakes, in no small degree, of the wild imaginations—the exuberant fancies—the magnificent obscurity, not to the author, nor to those intimately acquainted with his language and manner—but to the generality of his readers, the plain, uneducated, matter-of-fact people—which characterize with a never-failing individuality, the productions of his pen. But it contains truths—naked, all important truths, in relation to our Country, which should be remembered and pondered over by all. It is better to look steadily at the danger while it yet lies like a sullen cloud in the distance, than to veil our eyes until the earth is quaking to the stroke of its thunderbolts, and the red pathway of its lightning is visible above us.

We have selected a beautiful and eloquent passage from the commencement of the address as a specimen of the author's power of language and accurate conception of truth:

"Call up the soothsayer and the astrologer of our day—in other words, the accomplished and prepared statesman—and let him cast the horoscope of any earthly power, as it should be cast, with histories and maps and statistical tables before him, and he may prophesy with as much safety concerning its final overthrow, and the causes and consequences thereof—though neither he nor the angels above, may be able to foresee the day or the hour—as if a chart of the future were outspread upon the sky, showing the lighted pathway of every shipwrecked empire, and of every missing star, from the day of their unheeded birth on the shore of the firmament or the desert, in the heart of the wilderness or among the isles of the sea—forward through all their magnificent changes and terrible phenomena, till having touched and paused, and dwelt for a single moment upon their meridian, they pass away, and disappear forever in the scorching of

lost worlds—forever and ever—with the crowns and sceptres—the Caliphs and the Pharaohs—the Assyrians and the Babylons of the past.

"Believe as we may, or pretend, or try to believe as we may, each in favor of himself or of his own country, acknowledging the great universal truth by our language, but denying it by our behaviour, it is a fact—let it be remembered as a fact of stupendous import—it is a fact, that Nations, like men, are mortal: that every step they take, whether upward or downward, whether forward or backward, is but another step toward the burial-place of Nineveh and of Tyre, of Carthage and of Rome—and why not of Poland, of Spain, or of Turkey? And it is equally true that with nations, as with men, there is no returning to youth or to innocence—no going back to the age of unvisited health and strength, of unwearied effort, or of unsullied virtue—no second birth to unimpeachable character—to unquestionable supremacy, however there may be to a period of comparative health and strength, of comparative enterprise or virtue—of comparative reputation, or comparative ascendancy. With nations as with individuals, character once gone, is gone forever—the fountains of life, the sources of health and strength and virtue, once defiled, are defiled forever. With nations as with men, too, what are called restoratives, are at the very best, but palliatives. The most that can be done—all that can be done, perhaps, for either—is to stay the approach of immediate death—to turn aside a few of the commoner arrows with which the whole atmosphere is burning—to purify with a fire that of itself destroyeth—to put off the evil day, not forever and ever, but for a few miserable months, or years, or ages. Above all, it were good for us—ay, and for the greatest and wisest of our earth, to bear in mind forever, by night and by day, and all their lives long, that the first downward step of nations, as of men, is always taken in prosperity—always when least expected—always in their greatest prosperity—following the moment of their greatest health and strength, as the thunderbolt pursues the flash, with no interval—no pause—no time for prayer or preparation.

"Behold how the cities and wealth of Asia have faded away from the eastern sky, like a vision of furrets and battlements; or like the bright colors of a picture crowded with life and beauty, over which the breath of centuries hath passed. And so with Africa. And so with Europe. And why may not it be so hereafter with America? Who shall say? Are we to read the stars for ourselves? Would you leave the decision to America, or to the children—or to the sages of America? As well may you interrogate the golden dust of Babylon, the sepulcher of kings and princes—or the unapproachable hiding-place of Palmyra, that imperial spectre of the desert—that architectural phantom of the solitude—or Carthage—or Tyre—or push aside the pyramids and call up the Pharaohs of old—one by one—

"With blasts of unseen trumpets, long and loud, Swelled by the breath of whirlwinds!" and ask what they thought of the future, in the fulness of their strength—or what their people thought—or their sages—when the roar of the great world broke upon their solitude, with the unintermitted heave and swell of the far ocean.—Were they afraid of the future? Did their astrologers or soothsayers tremble when they read the stars? Did their philosophers, their law givers, or their statesmen, ever foretell or foresee the overthrow that has made the country of each a proverb, the power of each a by-word—the birthplace of nations, the nursery of empires, a desert. Or if they had foreseen the issue that we see—if they had interpreted the stars aright, and prophesied truly—would they have been believed? Would they have been listened to—would they not rather have been pitied, or scoffed at, or peradventure put to death for the outrage upon their magnificent destiny?"

After thus pointing out to our view the examples of departed nations, who remained quiet and secure until the spoiler came upon them—he applies his remarks more immediately to the present situation of this Country—alluding to the danger of luxury—and stating boldly, but perhaps justly, that in point of moral energy, we are weaker than we were at the time of the Revolution—that our day of chivalry and virtue has gone by—that there are dangers in our own country—signs of disension between the North and the South—and the East and the West—the striving and the bitterness of party—that religious intolerance exists among us—an intolerance heavy and evil—and that a priest hood, predominant and powerful, is cherished among us—that our lawyers, "the unanointed rulers of the land," hold the two offices of law-makers and law-expounders—that our laws are not American laws, but those of England—and last, but not least, that our politics are full of corruption, and our newspapers the bond slaves of party, instead of the sentinels of Liberty. We cannot forbear to quote the author's language here:

"Is it nothing, that of our ten or twelve hundred newspapers, none thrive, unless they are willing to incorporate themselves, body and soul, with the doings of a party—a religious or a political party; that in consequence thereof, instead of being what they should be—the watchmen of our borders—the incorruptible and sleepless guardians of our liberty—they are almost all the wretched accomplices of our worst enemies—the miserable and sneaking subordinates of any body—they care not whom—so they are well paid. In-

stead of sounding an alarm at the approach of the Destroyer, they are occupying our attention with sham-fights in another quarter. They are watch-dogs that sleep when they are most needed, or bark just loud enough to drown the entry of the house-breaker."

THE WORKING MEN'S PARTY.

The sudden rise of this party in New-York and the probability of a general union of the mechanics and working men of the United States, are to us matters of no small exultation and joy. We hail them as new evidence of the onward march of mind. The working men constitute certainly the largest, and, if we may judge by the past, the most patriotic portion of the community. They are those, who have changed a wilderness to a populous country—who have launched our navies and our barks of commerce—the men, who in the dark times of the Revolution were champions of Freedom—the very first to defend the rights of their country. The mechanics of Boston, were the first who dared to speak of independence, and resistance of British oppression—it was their voice which first rang through Faneuil Hall, until the old "Cradle of Liberty" rocked to its centre.

The Mechanic—the laborer!—let those who sneer at his homely garb and his lowly calling, examine for a moment the importance of his services. He has built up our thronged cities—and upreared our churches and pointed their spires to Heaven. He has opened new channels of commerce between city and city, and poured along the full tide of navigation where Nature had forbidden it. He has shorn away the great forests and let in the sunshine upon populous and happy regions—he has made every stream and lake and river alive with industry and busy enterprise—alive with barks that move onward without the aid of breeze or tide or oar.—He has gone down to the sunless foundations of the great Deep—far down among the skeleton mariners, over whose bones the surges of a century have thundered, and lifted their buried treasures to the eye of man. Like the tenant of the fabled chapel of Loretto, he has traversed the illimitable air: and more powerful than Prometheus, he has called down the lightning without its thunder.

Let it not then be said the services of the mechanic are nothing. Let not wealthy stupidity sneer at the browed visage and bowed frame of the laborer. The laborer has been trodden down—down to the very dust. Aristocracy has bound him inseparably to the capacities of physical labor, as with gyves of iron. He could not rise up in the strength and dignity of unshackled mind. But, we have reason to rejoice that his thralldom is well nigh broken. His day of triumphant emancipation is at hand. Let those who have abused and insulted the laborer, and denied him his just station in society tremble for the coming of that day.

The objects of the Working men, so far as we have been able to acquaint ourselves with them, are just and laudable. Abolishment of imprisonment for debt—a subject which has long engaged the attention of the philanthropist—the discouragement of extensive monopolies—the establishment of a more plain and equitable law system—and the abolishment of the present execrable militia system—which now rests, a heavy and intolerable burthen, upon the shoulders of the laborer—these are the objects of the new Party, and for ourselves we bid them God speed.

A new and proud era is dawning upon our country. Republican liberty—that liberty which has hitherto been little better than nominal, is about to enjoy a real and manifest existence. The laborer will soon occupy his just station in a new order of society—an order which will be regulated only by the gradations of virtue and intellect. Let our young farmers and mechanics then, prepare themselves for the occasion. They must rise by their own exertions, if they rise at all—not by the wealth of ancestors—nor by hereditary privileges.—N. E. W. Rev.

NEW HAMPSHIRE OBSERVER.

"This religious paper, which has been united for four months with the Christian Mirror at Portsmouth, is again published at Portsmouth, N. H. It is found on experiment that one religious paper will not meet the wants of New-Hampshire and Maine."—Connecticut Observer.

Br. Drew publishes a weekly paper in Gardiner, Maine, entitled the "Christian Intelligencer," which has a pretty general circulation, and the Editor probably thinks it is a religious paper, but he must be mistaken. Friend Hooker knows of no religious paper that is circulated in Maine but the one published at Portsmouth, N. H. If there were any other, deserving the character of Religious paper he would have known it, for he is a real Connecticut Observer.—Religious Int.

A CHILD'S REMARK.—"Papa," said a young girl, "I can't remember Mr. —'s sermon, he talks about so many things; and it appears to me there is the same difference as there is between firing at a mark, and shooting off a rocket." It was quaintly said to a fashionable preacher, by a plain farmer, "take care, sir, you don't put the hay so high in the rack that the lambs cannot reach it."

PRAYER BOOKS.

JUST received and for sale at WM. PALMER'S Book-Store, a variety of cheap Common Prayer Books—Price 25 cents, New Hymns, 12 1-2 cents. Gardiner, Sept. 2, 1830. 36

A QUANTITY of Logwood, Redwood, Fustick, Blue Vitrol, and Alum, for sale by Sept. 2, 1830. A. T. PERKINS.

UNIVERSALIST BOOKS.

FOR sale by P. SHELDON, at his Bookstore, near the Bank, a great variety of Universalist publications by the dozen or single copy, viz.

BALLOU'S WORKS.

NOTES ON THE PARABLES. In which all the parables are noticed and explained.
TREATISE ON ATONEMENT. A highly approved treatise on the nature of the Scripture doctrine of the atonement.

BALLOU'S LETTERS. A series of letters on Divine revelation, between Mr. Ballou and Mr. Kneeland. To this work is appended an interesting correspondence between Mr. Ballou and two orthodox clergymen of Portsmouth, N. H.

BALFOUR'S WORKS.

1ST INQUIRY—into the Scriptural meaning of the words Sheol, Hades, Tartarus and Gehenna, all translated Hell in the common English version.

2ND INQUIRY, being an inquiry into the Scriptural doctrine concerning the Devil and Satan, and into the extent of duration expressed by the terms Olam, Aion and Aionios, rendered everlasting, forever, &c. in the common version, and especially when applied to punishment.

ESSAYS on the Intermediate State of the Dead, the Resurrection from the Dead, and on the Greek terms rendered judge, judgment, condemned, damnation, &c. &c. in the New Testament. With remarks on Mr. Hudson's Letters in vindication of Future Retribution, addressed to Mr. Hosea Ballou of Boston.

LETTERS TO HUDSON, being Letters on the immortality of the Soul, the Intermediate State of the Dead, and a Future Retribution, with which is connected the history of the doctrine of Future Retribution.

These works are written in the spirit of candor, and are replete with forcible arguments and sound criticism. They are of uniform prices. In sheep \$1 25 per vol in boards \$1

HUTCHINSON'S TRIUMPH.

HUTCHINSON'S APOLOGY.

REPLY TO DR. ALLEN. Price 25 cents.

A LETTER TO DR. BEECHER.

LIFE OF REV. JOHN MURRAY, written by himself and continued by his widow.

HISTORY OF ANCIENT UNIVERSALISM, by Rev. HOSEA BALLOU, 2d, a work of great merit and research, price \$1 20 bound.

HISTORY OF MODERN UNIVERSALISM, by Rev. Thomas Whittemore, being a continuation of Mr. Ballou's History, and a highly interesting work. Price \$1 20 bound.

A HISTORY OF UNIVERSALISM, by Dr. Thomas Brown, of Albany. Price \$1.

CHRISTIAN VISITANT, edited by Rev. William A. Drew. Price 56 cents bound.

STREETER'S HYMN BOOKS. Societies will be supplied with these Hymns at the publisher's prices.

BALLOU'S AND TURNER'S HYMNS; also at publisher's prices.

ALSO TRACTS AND SERMONS, viz.

CONVERSATIONS ON RELIGION, between a parent and child. This tract is calculated to do great service to the cause of truth. It contains 12 pages duodecimo. Price \$1 50 per 100, 25 cents per dozen and 3 cents single.

REVIEW OF Dr. Dwight's Tract entitled "Duration of future punishment," by Rev. S. Cobb, price 6 cents.

REPLY TO HAWES' Reasons for not being an Universalist.

THE PLEASURES OF SIN, a Sermon by Rev. T. Fisk.

A SERMON preached at the Ordination of Rev. T. Fisk, by Rev. Hosea Ballou.

MR. DOUGLASS' SERMON preached in the Court house at Bangor—2d edition.

THE NEW BIRTH, a Sermon by Rev. E. Case.

And sundry other Sermons and Tracts by Rev. H. Ballou, S. Cobb, R. Streeter and others.

Any Universalist publications not on hand will be procured when requested.

Also for sale as above, a great variety of BIBLES and TESTAMENTS, LOVELAND'S GREEK LEXICON, &c.

Common Bibles for sale at Bible Society prices.—\$1 June 3, 1830.

THE Subscriber informs his friends and the public, that he has established himself in Boston as a GENERAL COMMISSION MERCHANT, for the purchasing and selling of all descriptions of Merchandise.

A residence of ten years in Maine has rendered him familiar with the advantages and interests of that State, which he trusts will afford peculiar facilities to those unacquainted with the Market. Particular and personal attention will be paid to Sales of Lumber, Country Produce and Merchandise generally.

Advices respecting the Market will be furnished at all times by mail or otherwise, and no effort shall be wanting on his part to promote the interest of those who intrust their property to his care.

SAMUEL J. BRIDGE.

Boston, April 17, 1830.

Mr. James Bowman, Messrs. W. R. Babson, & Co., } Gardiner.
E. H. Lombard, Esq., } Hallowell.
Hon. James Bridge, } Augusta.
Chas. Williams, Esq., }
Messrs. Vose & Bridge, } Portland.
Messrs. Cram & Cahoon, }
Benj. Willis, Esq., }

NEW BOOKS.

JUST published and for sale by P. SHELDON, in two volumes.

CRUDEN'S CONCORDANCE, a new and beautiful stereotype edition. In this edition more than six thousand errors contained in the former editions have been corrected.

THE FRUGAL HOUSEWIFE, an excellent work.

THE BOOK OF HEALTH, first American from 2d London edition.

WHITTEMORE'S HISTORY OF UNIVERSALISM, &c. &c. June 3.

A. T. PERKINS

HAS received a large assortment of CROCKERY and GLASS WARE, in addition to his former stock, which makes his assortment superior to any other in town.

Also a prime assortment of SHOES, such as Men's Morocco Dancing Pumps; Men's Heeled Morocco do. do.; Ladies' Leather Walking Shoes;

" Strap " " "

" Clasp " " "

" Spring Heel Bronze Morocco Pumps;

" Heel " " "

" Spring Heel Prunella " "

" Clasp " " "

" Heel " " "

Infant's Morocco Boots;

Children's " "

" Leather " "

" Prunella " "

" thick soled Morocco Boots;

Misses Leather Boots;

" Col'd Prunella Pumps.

Gardiner, Sept. 2, 1830.

VIRGIL H. HEWES,

TAILOR AND DRAPER,

HAS JUST RECEIVED AN EXTENSIVE ASSORTMENT OF GOODS.

Consisting of REAL SUPERFINE LONDON CLOTHS, CASSIMERES and VESTINGS. Also middling and low priced cloths, of all shades and colors—together with a GREAT VARIETY OF TRIMMINGS and FANCY ARTICLES.

Consisting of CRAVAT STOCKS, SUSPENDERS, and other Goods usually kept in his line, all of which he will sell at very low prices for cash or approved credit.

Having received the latest fashions, and having first rate workmen in his employ, the public may rest assured that all business in his line will be executed in as good style as at any place in this State and with the utmost punctuality.

Those who are in want of FINE CLOTHS, will find it an object to call.

CUTTING attended to at all times, as usual.

Augusta, Aug. 18, 1830. 34

SALT AFLOAT.

JUST received a quantity of Turks Island and Liverpool SALT, also 15 bags fine SALT.

For sale at very low prices by A. T. PERKINS. August 27. 35

PRINTING

Of all kinds executed with neatness at this Office.

A. T. PERKINS

HAS just received from New York a splendid assortment of ENGLISH and DOMESTIC

GOODS, such as

Mix'd Broadcloths, A few Cape Scarfs, A few Gauze do.

Olive do. A few fancy Gro. De. Nap. Dress Hdkfs.

Brown do. A few fancy Game do. A few fancy Game do.

Olive Green do. A few fancy Game do. A few fancy Game do.

Cassimeres, A few fancy Game do. A few fancy Game do.

Satinets, A few fancy Game do. A few fancy Game do.

10 ps. Red, Yellow and Green Flannels, A variety of Shawls,

2 ps. Bang Up Cordery, 12 doz. Lasting Buttons,

50 ps. Vestings, 20 doz. Gilt and Steel do.

25 ps. Am. Gingham, 10 doz. Pearl Shirt do.

25 ps. Checks, 10 doz. do. stud do. ass'd,

Brown Holland, 100 ps. Silk and Worsted Braids and Cords, ass'd colors,

12 ps. White Linen and Law, A large assort'm't of Combs,

Nankins, 10 ps. ass'd white Swiss Cravats,

12 ps. fig'd Crapes, A few Linen Cambric Hdkfs,

6 ps. Black do. Blue and Pink Gingham, French Gingham,

200 ps. Calicoes, new patterns, cheap for cash, A few Swiss Collars,

25 ps. Furniture Patch, new patterns, 200 ps. Ribbons, assorted,

3 bales cheap Sheetings, 1 ps. sup. Calymire, Russia Diaper,

12 ps. Meached Sheetings & Shirtings, A few pieces Saddle Prims,

4 ps. London Printed Moslins, 12 assorted figured Crapes,

12 ps. Plain and figured Book Muslin, Brown Book Muslin,

12 ps. Fig'd Swiss do. Brown Battiste, Brown Fig'd Battiste,

10 ps. colored Cambricks, 10 ps. Cap Wire, 10 ps. Cap Wire,

25 ps. White Cambricks, Buff Gingham, 10 ps. Cap Wire,

4 ps. colored Bombazette, Russia Duck, 10 ps. Cap Wire,

A few ps. Birds-eye Diaper, 5 doz. ass'd col'd Belting, 1 doz. sup. Silk Wels,

5 doz. blue Italian Sewing Silk, 1 doz. sup. Silk Wels, 1 doz. sup. Silk Wels,

2 doz. assorted do. do. 10 doz. Fancy, Plain and fig'd Neck Stocks,

A quantity of ball and stick 10 ps. German Silk Hdkfs, new patterns,

15 lbs. blue and black Linen 10 ps. new patterns, 5 ps. Flags, ass'd,

A large quantity of Cotton Sewing Thread, 5 ps. Bandannas, a super quality,

Ladies White Cotton Hose, 10 ps. Cap Wire, 10 ps. Cap Wire,

Do. Slate Worsted do. 1 piece Furniture Binding, 1 doz. Quality do.

Gentlemen's mix'd Worsted 10 doz. boxes ass'd Hooks and Eyes,

Mix'd Cotton half Hose, 10 M. Needles, assorted, 1 card sup. quality, assorted,

Black Silk half Hose, 100 ready made Vests, ass'd, 100 ps. thin Pantaloon, do.

Foundation Muslin, 50 Ladies French traveling and Fancy Baskets,

Rattans, 50 Ladies French traveling and Fancy Baskets, 50 Ladies French traveling and Fancy Baskets,

Green Silk, 50 Ladies French traveling and Fancy Baskets, 50 Ladies French traveling and Fancy Baskets,

Wound Wire, 50 Ladies French traveling and Fancy Baskets, 50 Ladies French traveling and Fancy Baskets,

7 doz. Gentlemen's suspenders, assorted, 50 Ladies French traveling and Fancy Baskets,

25 ps. Thread Laces and A few Linen Collars and Shirt Bosoms,

5 doz. Ladies Gloves, ass'd, A few ps. Duck Buckram, 5 doz. Gentlemen's gloves,

5 doz. Gent